

THE
C R Y ^{855. f 9}
Of the
OPPRESSED
For JUSTICE:

OR,

An Account of the Exercise, Tryal and Suffering of JOHN LOVE the Younger, of the City of *Canterbury*, for bearing a *Testimony* against Wars and Bloodshed, and for *Christ* the Peaceable Saviour.

with the following

John 18. 36. *My Kingdom is not of this World, (saith Christ) if my kingdom were of this world, then would my Servants fight.*

Matth. 5. 39. *But I say unto you, That ye resist not evil, but whosoever shall smite thee on thy right Cheek, turn to him the other also.*

London, Printed in the Year 1704.

The EPISTLE to the READER.

WHOWER thou art, of what Rank or Degree soever, or of what Perswasion soever in Religious Matters thou art of, I do intreat thee seriously to read the following Relation, and I truly and honestly testifie to thee, that the Writing and Publishing the Matters for which I suffered, was not by the Order, Appointment, or Direction of any of my Friends and Brethren the People called Quakers, neither is the Publishing this following Relation by the order or general appointment of them: But is what I do sincerely believe in my Conscience, the Lord did lay a Necessity on me to do, and hath given me strength and courage to undergo the Punishment that Men through ignorance were permitted to inflict on me.

Therefore if thou do apprehend any thing in the following Relation that is worthy of Death or Punishment, or just Censure (as not agreeable to the Plain Words of the Church of England's Three Fours, and the express Words of our Lord Jesus Christ, and his Apostle cited in the Catechism, and these Scriptures following.

Church Catechism.

1. To Forsake the Devil and all his Works, the Pomp and Vanitie of this wicked World, and all the sinful Lusts of the Flesh.

2. To believe all the Articles of the Christian Faith.

3. To keep God's holy Will and Commandments, and walk in the same all the Days of my Life.

Which Commands are plainly Expressed in these Scriptures following.

Matth. 5. 39, 44. and Luke 6. 27, 28, 29. But I say unto you, That ye resist not Evil, but whosoever shall smite thee on the one Check, offer to him the other also. But I say unto you,

Love

The Epistle to the Reader.

Love your Enemies, Bless them that Curse you, Do good to them that hate you, and Pray for them that despitefully use you and persecute you.

James 4. 1, 2. From whence comes Wars and Fightings among you? come they not hence? even of your Lusts that war in your Members. ye lust and have not, ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not.

John 18. 36. My kingdom is not of this world; if my kingdom were of this world, then would my Servants fight.

If any thing in this following Relation thou apprehend to be contrary to those Vows and Commands aforesaid, I do intreat thee not to reflect, judge or censure, or endeavour the Abridgement of the Liberty that by Law my Friends the People called Quakers do enjoy; But let it all be cast on me, who was the Person concerned (I do truly believe) in the Name of the Lord, to bear that Testimony that he gave me against Wars and Bloodshed among Professors of Christianity of all sorts, and of all Nations, and desire thee, as thou bear that worthy Name of a Christian, not to let thy own Will or carnal Reason judge, but keep to the pure Principle or Witness that God hath placed in thy Conscience, and then thou wilt plainly see it is the Duty of all that profess the Christian Religion, to keep those Vows aforesaid, and the Commands of our Lord Jesus Christ, in which there is no Bitterness nor Revenge, but full of Love, Mercy and Goodness.

And whereas before the Publishing of this following Relation, I do understand that divers honest-hearted People (I charitably believe) of differ^{ent} Perswasions have been mistaken concerning me (as to the Words mentioned in the following Relation for which I suffered) and do believe that I took them out of some Book or Writing, or had direction from some Person or Persons what to Write; I do in Sincerity assure thee, I never saw nor heard, nor knew by any Person or Persons of any Perswasion the matter, but did write and publish it purely as my Duty, in obedience to the Lord, from whom I have a reward of Peace in my Bosom, which is beyond all.

And as to the Word [Murder] many perhaps may censure me for it, and look on it as misapplied; but to such I would propose these Questions;

The Epistle to the Reader.

Did not Christ say to the Christians, Overcome evil with good? Bless them that curse you? And as ye would that Men should do to you, do ye to them likewise? And if any smite thee on one Cheek, offer the other? And did he not teach them to Pray to be forgiven, as they forgave others? and said, Love your Enemies? &c. Can it be supposed that Christ would say one thing, and mean another? Or can this be obeying Christ's Commands, for Christians to render Evil for Evil, and Revenge for Revenge? Or is that doing to others as they would be done by, to take Towns, spoil Goods, sink and take Ships? let all the Nations of Christendom judge. Is that obeying Christ's Commands of offering the other Cheek to him that smites thee on one, to put innocent People and Children to the Sword, that are not in a condition to defend themselves, by Violence? (which was forbid to be done to any Man.) And who is there of the Nations of Christendom but have offended God by sinning against him, more than they have been offended by their Brethren? and would not also when they dye and leave the World, be forgiven for their Offences against God? But how can such expect to be forgiven that are killing and destroying their Brethren? Let all consider. If he that hates his Brother, be a Murtherer as the first Epistle of John, chap. 3. ver. 15. What is it less than Murther to kill those whom Christ commanded the Christians to love, viz. Enemies? And what is it less than Hypocrisie to Vow as aforesaid? and yet live in Pride, Covetousness, Envy, Malice, Revenge, Swearing, Lying, and Wickedness, which to the great dishonour of God, and the shame to the Christian Religion, do abound in the Nations of Christendom, for which God is grieved and displeased, and will bring his heavy Judgments to distress the People: O that it may be considered by all, is the desire of thy Soul's well-wishing Friend,

Canterbury, the 21st
of the 12th Month, }
1703.

John Love, junior.

The

The CRY of the Oppressed for Justice, &c.

JOHN LOVE of the City of *Canterbury*, being a Tradesman, and hath a Wife and four Children to maintain, which through the Lords Blessing to his Industry, hath gotten a comfortable Maintenance for them, and paid Scot and Lot as other Citizens did.

John Love's Testimony of his Call, as followeth.

UPON the 2d of the 10th Month called *December*, 1702. coming home from *Ashford* in *Kent*, where I had been at a Funeral; was bow'd in Spirit, and in great and deep Exercise, and the miserable State of Christendom came before my View, and I was greatly concern'd for her poor distressed State; considering how Christians fasted and pray'd for the Killing and Destroying one another, and when so done, then every side that conquers, returns thanks to God for the same, so that her State seem'd very lamentable, she professing Christ to be her Lord and Master, that said, I come not to destroy Mens Lives, but to save them; and yet her Inhabitants kill and destroy one another: Then I was moved to write, and fix on the Walls of *Andrew's* Steeple-House in the City aforesaid, those following Words by way of Lamentation.

Of Wars and Bloodshed amongst Professors of Christianity.

OH, Christendom's People your Case is very sad,
Your Bloody Acts the Lord abhors, and deeds that are
(so bad,

You

You do profels to love the Lord, and yet your Brethren hate,
 Therefore your Prayers are abhorr'd, because they are deceit,
 You Fast and Pray, and desire you may, your Brethren over-
 (come,
 You Kill and Slay, and take the Prey, and then thank God
 (when Murder's done,
 Therefore you Hypocrites, cease and go no further,
 For GOD accepts no Thanks of you for Murder.

John Love.

I have also seen first on the very same Wall, and near the
 very same Place, where this Paper was fix'd, printed Bills
 with the King's Arms on them, and mentioned therein, to be
 allowed by King and Parliament, for a Lottery; called, *The*
Royal Oak Lottery, which hath proved very prejudicial to the
 Estates of some in this City; besides what it hath been to others
 in other parts, and *Dancing, Puppet-Shows*, Singing of Bal-
 lads and Fiddling, goes openly in the Streets, and is not
 punish'd by the Magistrates.

John Love.

Yet for this he was sent for by the Mayor's Order, and
 others, called Justices of the Peace, and brought by *Thomas*
Pain, Constable, and examin'd as follows, or near to this Effect.

The Substance of the first Examination and Commitment.

Mayor. **J**OH*N Love*, The Queen hath made Proclamation,
 that all her Subjects, Religiously observe this Day
 of Thanksgiving to God, for the good Success and Victory, &c.
 And you in Defiance to the Queen, and Contempt to Autho-
 rity, have not only worked this Day; but have fix'd up a
 Scandalous Libel against the Government; what say you? &c.

J. Love. I do believe it is my Duty to yield Subjection to
 Government, either actively or passively, and wherein I could
 not actively obey, I did passively submit; and as to these Lines
 that I writ, I believe it was my Duty to God, and I do truly
 testify

testifie unto you all, that I did not write nor publish them in
Defiance to the Queen, nor contempt to Authority; but as
my Duty to Discharge my Conscience.

Ald. Bean. If I had done such a thing, I might be hang'd,
and the Mayor may be liable to be hang'd himself if he don't
take Notice of it.

Ald. Gibbs said, Every good Christian ought to stone you.

Ald. Jeffery. You study all you can to ruin your self, you
could not be contented when the People put you in the Horse-
Pond, and pumpt on you, but you must bring your self into
this Priminary.

Mayor. You are mad, but I will not say
as was said by *St. Paul*, your Learning makes
you mad; but your Ignorance makes you
mad.

J. Love. I believe Christians ought not to
render Evil for Evil, but to overcome Evil
with Good, therefore it is a Case of Con-
science, to do as I have done, and not of
Contempt.

Mayor. Mr. *Town-Clerk* make his Mitti-
mus, except he will give Security to answer
it at Quarter-Sessions: Have you any Se-
curity?

J. Love. I can give no Security in this Case,
for Christ commanded us to love Enemies, and not to kill
them.

Mayor. Then Mr. *Pain*, take him, and have him to Jail.

J. Love. I do declare to you, that I am Innocent of Defi-
ance to the Queen, or Contempt to Authority, and I do de-
sire the Lord to forgive you.

So he was brought to Prison, and the Copy of his Commit-
ment is as follows.

Reader. Observe
the Justice of the
Mayor of *Canter-
bury*, to commit to
Prison, and punish
by Pillory, a Man
that he reported to
be mad: What Law
doth the Mayor of
Canterbury, find to
punish Mad-men?
or who is most like
Mad men the Per-
secutor or Perse-
cuted?

To *Charles Cooper* of Her Majesties
Prison, for the County of the City
of *Canterbury*.

WHEREAS *John Love* of the City aforesaid, *Cordwainer*, hath been brought before me, for making and publishing a Scandalous Libel against the Government, and refuseth to find good Surety, to Answer the Premises, I therefore send you herewith the said *John Love*, and command you to take him into your Custody, and him safely to keep till he shall be delivered by due Course of Law, and hereof fail not at your Peril. Given under my Hand and Seal this 3^d Day of *December*, *Anno Domini*, 1702.

Anthony Oughton, Mayor.

Also in the time of his Confinement, he was further concerned to write and publish this Matter following.

To all well-minded Christian People, of
what Rank or Degree soever in
this City or Nation.

VHEREAS I *John Love*, now Prisoner, am charged with making and publishing a Scandalous Libel, against the Government, and thereby rendred disaffected to the Government, and so judged as an Evil Person; which Charge I do deny, and do refer those Papers, subscribed by me, to the Impartial minded People, that have seen them, to judge if there be a word mention'd therein of Government, or any particular Person, or Persons, concern'd in the Government; or any but only singly and simply the State of Christendoms, People lamented, because they are so far degenerated, and gone from the Holy Precepts, and Righteous Commands of our Lord Jesus Christ, and his Holy Apostles, left upon Record in the Scriptures.

But

* But I say unto you, love your Enemies, * Matt. V. 44.
 bleis them that curse you, do good to them
 that hate you, and pray for them that despise-
 fully use you, and persecute you. † Unto † Luke VI. v. 27, 28, and 39, 31.
 him that smiteth thee on the one Cheek, of-
 fer also the other, and him that taketh away
 thy Cloak, forbid not to take thy Coat also. And as ye would
 that Men should do to you, do ye also to them likewise.

Now who would have another come and kill him, and spoil
 his Goods: O you People of Christendom, consider this Holy
 Law, do you keep it, that kill and destroy your Fellow Crea-
 tures, yea, your Christian Brethren by Profession, who profess
 to be (as Christendom doth) the Servants of Christ who
 said, * My Kingdom is not of this World, if
 my Kingdom were of this World, then would * John ch. 18.v.36.
 my Servants fight. (Mark) how plain it is
 that Christ's Servants will not fight, and according to the
 Saying of the Apostle Paul, 2 Cor. 10. and v. 3, 4 and 5. The
 Christians Weapons and Wars was not to kill and destroy
 Mens Lives, who said, Though we were of the Flesh, we do
 not War after the Flesh (for the Weapons of our Warfare are
 not carnal, but mighty through God, to the putting down of
 strong Holds) casting down Imaginations, and every high
 thing that exalteth it self against the Knowledge of God, &c.
 Ephes. VI. v. 12, 13, 14, 15, 16, and 17. For we wrestle not
 against Flesh and Blood, but against Principalities, against
 Powers, against the Rulers of the Darkness of this World,
 against Spiritual Wickedness in high Places; Wherefore take
 unto you the whole Armour of God, that ye may be able to
 withstand in the Evil Day, and having done all to stand, there-
 fore having your loins Girt about with Truth, and having
 on the Breast-Plate of Righteousness. And your Feet shod
 with the Preparation of the Gospel of Peace, above all
 taking the Shield of Faith, wherewith ye shall be able to
 quench all the fiery Darts of the Wicked, and take the Helmet
 of Salvation, and the Sword of the Spirit; which is the Word
 of God. If Christendom's People would come to this Holy
 Law, and use those Weapons, then there would be an end
 of Swearing, Lying, Cursing, Pride, Whoredom, Drunken-
 ness,

ness, Covetousness, Envy, Wars and Fightings; which proceeds from lust, as in *James IV. ver. 1 and 2.*

Now those things I have wrote for the further clearing my Conscience, and also to clear my Innocency from the false Report that is cast on me, for I do in Truth testifie to all, I did not write nor publish those Lines (charged as a Libel against the Government) by the Direction or Request of any Person whatsoever, nor in any Defiance to Government, nor Disrespect to the Queen, nor Parliament, nor Magistrates of this City, but singly as my Duty to God, in Love to all Christians.

And do further testifie that I have true Honour and Respect in my Heart for Queen *ANN*, as Chief or Supream of this Nation, and all other her Dominions, and do abhor all Plots, Treasons, Conspiracies, Insurrections and rebellions as Wicked and abominable, and subscribe my self one of the Queen's Peaceable Subjects, that truly desires her Welfare and Happiness both now and hereafter.

John Love.

The Substance of his Tryal at the Sessions as near can be remembered.

Note, This Recorder committed one Thomas Rudd to Prison, and fined him 20 l. at Sessions, and sent him to Prison again; where he hath been above two Years, only for warning People to fear the Lord at the Cathedral.

AND on the 17th of the 10th Month 1701, he was call'd, and brought forth at Sessions, where *Herbert Randelf* Recorder as an Instrument for that Purpose, us'd all the means possibly he could to aggravate the Matter. Then Silence was commanded, and the Indictment read:

A Copy of which is as follows.

THE Jury present upon Oath for our Lady the Queen, that although our Lady the present Queen, for the Common Safety of her Kingdoms, and to suppress the great Ambition of France; by the Advice of Her Privy Council, had lately commanded, declared, and caus'd to be Proclaim'd a most just War against France and Spain: And that Almighty God, out of His abundant Goodness and Mercy; having given our said Lady

Lady the Queen, a wonderful and Glorious Victory in the said War, by the Sea and Land-Forces, so that many of the Enemies of our said Lady the Queen, were killed in the aforesaid War, by the faithful Subjects and Soldiers of our said Lady the Queen, and many Towns, Ships and Riches of the said Enemies of our Lady the Queen, were taken and destroyed in the aforesaid War; by the Queen's faithful Subjects, Mariners and Soldiers: whertupon our Lady the Queen being mov'd with Piety, considering so great and publick Blessings, required publick and solemn Thanksgiving, by the Advice of Her Privy Council, did Issue forth Her Royal Proclamation, and caus'd it to be Proclaim'd, bearing date the 3d Day of *November*, in the 1st Year of the Reign of our said Lady the present Queen, and by Her said Proclamation, appointed and commanded, that a general Thanksgiving to Almighty God, for his said Mercies, should be observed through Her Cities of *London* and *Westminster*, and elsewhere, within the Weekly Bills of Mortality, on ~~Friday~~ ^{Thursday} the Twelfth of *November* instant, and in all other Her Cities, and through the Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, on ~~the~~ ^{Thursday} the 3d of *December*, then ensuing, and by her said Proclamation, strictly commanded, that those publick Days of Thanksgiving should be Religiously observed, by all Her friendly Subjects; upon such a Penalty as shall be justly inflicted, on all that shall contemn or neglect, to perform so religiously and necessary an Office; as more fully in the aforesaid Proclamation doth appear: And when on the aforesaid third Day of *December*, in the first Year of the Reign of our present Lady Queen aforesaid, many of Her Leige Subjects were met together in the Parish Church of *St. Andrew's* in the Ward of *Newingate* of the said City, and County of the said City aforesaid, and were giving Thanks to Almighty God, for his Mercy, as aforesaid, according to the Command of the Proclamation aforesaid; and were celebrating Divine Service, according to the Liturgy of the Church of *England*; One *John Love* of the aforesaid City, Last-maker, not being ignorant of the Premises, not having the Fear of God before his Eyes; but in malice, moved and seduced by the Instigation of the Devil,

*Oh horrid Lyes,
where was any
Proof of that?

Devil, * plotting and maliciously intending, did not only contemn the aforesaid Proclamation, and Command of our said Lady the Queen in the same, but caused the aforesaid Thanksgiving, according to the said Proclamation to be counted a great Crime, and did perswade the Queen's Leige Subjects, that the aforesaid War was unjust, and that whosoever had killed the Enemies of our said Queen,

† Is not the Justice
of the Recorder,
Mayor and Jury
like unto that of the
Princes of Judah,
unto *Jeremiah*, *Jer.*
38. ver. 4.

in the aforesaid War was culpable of Murder, † and that all that gave Thanks to Almighty God, for the Success of our said Lady in the aforesaid War, were Hypocrites, and by that means, did not only deter the Queen's Leige Subjects from the aforesaid Religious Office; but also as much as in him lay, cause the Queen's Soldiers to desert, and relinquish the Service of our Lady the Queen in the aforesaid War. The said *John Love*, on the aforesaid third Day of *December*, in the first Year of the Reign of our said Lady the present Queen, here at the City of *Canterbury* aforesaid, in the Parish of *St. Andrew's* in the Ward of *Newingate*, of the same City, and County, write a certain false Scandalous and Seditious Libel, in these Words:

And did openly and publickly on the said third Day of *December* in the 1st Year of the Reign, &c. In the City, Parish and Ward aforesaid, publish, and fix the said False, Scandalous and Seditious Libel, so written upon the Wall, of the said Church of *St. Andrew's*; in the time of Divine Service, in the said Place, contrary to his Allegiance, in Contempt of the said present Queen; for an Evil Example to all others, being so disaffected, and against the Peace of our said Lady the present Queen, Her Crown and Dignity, &c.

Remark. Sure they must be ashamed of their Proceedings, to give the Indictment in Latin, seeing it was Read in Court in English, and I understand it in no other.

J. Love.

Recorder.

Recorder. Command Silence.

Cryer. O ye, Silence is commanded in the Court.

Recorder. *John Love* you stand here indicted as aforesaid, what say you; Guilty or not Guilty?

J. Love. I desire a Copy of my Indictment, for its hard to remember every Particular Charge in the Indictment.

Recorder. You shall have a Copy.

Then the *Recorder* took it into his Hand, and rehearsed it again.

Recorder. What say you, Guilty or not Guilty, in Manner and Form? &c.

Jo. Love. Not Guilty in Manner and Form, for the Indictment is filled with divers Gross, and Notorious Falshoods, for I am truly an Innocent Man.

At which the People were tender'd.

Recorder. That will be try'd by the Jury; But, who are those Murderers and Hypocrites? Is it not the Queen that is a Murtherer and Hypocrite? Is not the Queen a Christian?

J. Love. I have true Honour and Respect for the Queen, as Chief or Supream of the Nation, and I mentidned no Word of Queen and Government, or any particular Nation, neither justified the Queen's or Nations Enemies in my Paper, but lamented the State of Christendom, and this is an insnaring Question thou hast ask'd me.

Then the *Recorder* with an inrag'd Smile, said to the People; *John* takes me for his Enemy; but I have been greatly his * Friend, for I procur'd him the Liberty to follow his Trade in the City, that before had been deny'd him. But to this *John Love* was silent, and made no Answer.

Recorder. Mr. *Cooper* take away your Prisoner, and bring him again in the Afternoon, and in the mean time Mr. *Town-Clerk* get a Copy of his Indictment for him.

And in the Afternoon he was brought again to the Bar.

Cryer. O ye, Silence is commanded in the Court.

* Reader, Observe the *Recorders* kindness, that he boasted so of in Court, he was employed twice as Counsel, to plead for *John Love*, and had for his Fees twenty Shillings.

And

And then the Jury call'd over, impaneled, and sworn, whose Names are as followeth :

Henry Tilbe, Foreman.	John Cranford, Jun.
Thomas Fleet,	William Brown,
Thomas Noble,	Thomas Bayly,
Thomas Colf,	William Fittel,
John Homerson,	Bartholomew Hart,
William Eastes,	Philip Busher.

And as they were Swearing them, he was mov'd to say, Christ Commands us not to Swear at all ; but here is little or nothing done without Swearing.

So then the City Counsellor Read the Indictment, and John Love demanded a Copy ; but it was then deny'd him by the Recorder, except he would pay for it, notwithstanding when he promis'd him one, he spoke nothing of Paying for it ; so then the Recorder proceeded to give the Charge to the Jury, in Words near to this Effect.

Recorder. Gentlemen of the Jury, the Prisoner pleads not Guilty to his Indictment, but it seems to be a Crime of a very high Nature ; He calls the Queen Murderer and Hypocrite ; and goes about to diswade Her Majesties Subjects, from their Allegiance towards Her, and fix'd this Scandalous Libel on the Church-Door.

J. Love. I did not ; but it was on or near the Place the Lottery-Bills use to be fix'd.

At which he was greatly intrag'd, and repeated his Charge again to the Jury, adding Words to this Effect ; That if it were in another Nation, he would be hang'd, or broke on a Wheel, and therefore Gentlemen you ought to try this Matter. &c.

[By this it may be seen if the Statute (Heretico comburando) had not been repeal'd, what the Recorder would be at.]

J. Love. Neighbours and Townsmen of the Jury, I beg of you, do as you would be done by, for I am an innocent Man.

Then J. Love presented the aforesaid Paper (directed to all well minded Christian People) to the Jury, and it was by them return'd to him to Read in open Court, which he did, and

and it had a good effect to moderate the People pretty much; but the *Recorder* seeing that, did again with force of Argument what he could endeavour, to aggravate the matter.

J. Love. I desire the Jury to let Conscience be the measure of their Verdict, and not the *Recorder's* Meanings added to my Papers.

Recorder. *John* hath Libelled me, but I forgave him.

To which *J. Love* was silent, and made no Answer. Here followeth a Copy of the Paper *J. Love* published, which the *Recorder* said was a Libel on him; notwithstanding *J. Love* was to speak with him several times on the behalf of *Thomas Rudd*, but could not be admitted to the Speech of him, before the Publishing of the Paper he called a Libel on himself.

A Parable.

There was a certain Wise Man, and many wise People with him, in great danger to be destroyed by a certain Enemy, which diligently endeavoured to destroy them, but a certain simple plain Man knew it, and did discover to them how they might escape: But they took it in disdain, and the Wise-Man was offended with him, and Punished him for the same: Therefore now judge, O you that have understanding in this case, whether the Judgment of the Wise-man was just, or his Doings righteous?

The Interpretation.

The Wise-Man was the *Recorder of Canterbury*; the wise People are the *Priests* and *People*, that were offended at one warning them to fear and dread the great God of Heaven and the whole Earth; the Enemy that seeks to destroy is the *Devil*: the simple plain Man is *Thomas Rudd*, who for no other matter than warning the People to fear and dread the great God of Heaven and the whole Earth, was committed to Prison by *Herbert Randelf*, *Recorder of Canterbury*, and at the Sessions Fined 20 l. and hath been confined in that Prisoner above *
two Years, for no other Matter than above-said. To thee, O *Herbert Randelf*, am I concerned to write, as surely as *Nathan* was sent to *David*, This is the

* He is still a Prisoner, and it is now above three Years.

the Word of the Lord to thee, Except thou do Repent, the Hand of the Lord will turn against thee, and what thou dost shall not prosper: therefore Repent before it be too late, for thy Greatness and Power here cannot save nor deliver thee, in the time when thou must come to *Answer* at the Bar of the great Judge for all thy Deeds. This from one that in Obedience to the Lord, am constrain'd therefore to write to thee, and truly desires thy Everlasting Happiness and Peace,

Canterbury, the 28th of
the 8th Month, 1702.

Thy real Friend, *John Love, junior.*

Recorder. Have you any Witness to speak for you?

J. Love. There is a Witness in several Peoples Consciences that do believe I am an innocent Man, and had no evil Design against the Government.

Whereupon the *Recorder* again aggravated the matter on purpose to incense the Jury, and then he was taken away from the Bar, and the Jury withdrew, and in a little time brought him in Guilty in Manner and Form, for which he prayed God to forgive them. Then he was brought to the Bar again.

Cryer. O Ye, Silence in the Court.

Recorder. What have you to say why Sentence may not be given against you?

J. Love. I am Innocent of any evil Design or Malice against the *Queen* or Government, and if I suffer, I suffer innocently.

Recorder. Mr. Mayor and the rest of the Justices, you see the Jury have found the Prisoner guilty, and it is proper for us to withdraw, to consider of some Punishment for the Offence.

So they withdrew, and after some time they came again.

Then the *Recorder* stood up, and spoke near to this effect.

Observe this Scripture is fulfilled, *Proverbs 12. 10. A righteous man regardeth the Life of his Beast; but the tender Mercies of the Wicked are Cruel.*

Recorder. I need not say much to aggravate the matter, for the Paper it self carries aggravation enough with it: Some have been severely Whipt and lost their Bars for as small a matter as this; but the Court is merciful, and spares your Ears, and orders you to be set in the Pillory at *St. Andrews Church*, the Place where you fix'd your Libel, on *Saturday* next,

next at Eleven of the Clock, and stand there one Hour, with a Paper of your Crime fixed over your Head, and Fines you ten Groats, and Imprisonment till paid.

J. Love. I am an innocent Man, the Lord forgive you for this unjust Sentence, and if I lose my Life in suffering, you will be Guilty of Innocent Blood.

Ald. Jeffry. He will charge the Court with *Innocent Blood*.

Then he was had to Prison again, and he wrote to the Jury as followeth.

Some *Queries* proposed to the Jury that found me Guilty of an Indictment of maliciously and contemptuously, and not having the Fear of God before my Eyes, went to perswade the Queen's Liege People from their Allegiance, &c.

YOU have known me some of you, did you ever know me seek to destroy any, or plot mischief against any? For the Principle I do profess teacheth me to love Enemies, and not to be malicious against any, much less the Supream of the Nation; how can you, in good Conscience to God, that have given such Judgment, have Peace in so doing; for the holy Scripture doth assert the same Principle as I bore Testimony to in Court; *to love Enemies, and overcome evil with good, &c.* How can you in good Conscience then call this the Instigation of the Devil, and Malicious Contempt against the Queen? seeing no Word of *Queen* nor Government was mentioned in my Paper, neither was there any intent of Malice to any therein. We may find how the Martyr *Stephen* spoke very close, and told the Rulers, *Acts 7. 51. Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the holy Ghost; as did your Fathers, so do ye.* And the Prophet *Isaiah* saith, *Isa. 1. 15. And when ye spread forth your Hands, I will hide mine Eyes from you; when ye make many Prayers, I will not hear you; your Hands are full of Blood.* What Judgment would you give on these Servants of the Lord, if they were now present to speak among us these things? would you not find them Guilty as you have done me? who can call Heaven and Earth to witness that I had no evil Design or Malice in my heart against any, but true Love to all. O my Neighbours and Towns-men, con-

sider seriously of this your Deed, so that you may find a place of Repentance for this unjust Deed, is my Prayer to God for you, who am

Your true Friend, *John Love.*

This was written in the Prison about the Ninth Hour in the Morning before the Execution of that unjust Sentence that proceeded from your Verdict. *J. L.*

And on the 19th of the 10th Month, 1702. being the Day appointed for the Prisoner to suffer, came to the Prison between the 10th and 11th Hour in the Forenoon a great number of People with Staves and Halberds, and brought the Prisoner forth, who went cheerfully on with them, and cried out in the Streets as he passed to the Place of Punishment, *How doth Pride and Oppression abound, People; for Justice is turned backward, and Equity cannot enter.*

And when he came to the Ladder that was set up for him to go up to the Pillory, whereon was fix'd a Paper with these Words, *A Scandalous Libeller*, he stood still; Then the Sheriff bid him go up, otherwise it would be worse. He told the Sheriff, he would not be his own Executioner, whereupon an Officer put him up the Ladder, for he made no Resistance; and then *Matthew Woodfall* came up and put his Head and both his Hands into the Pillory, and with a Hammer beat it down very close to him, so that his Hands and Arms were nummed very much, and the rude Multitude were very abusive in throwing at him; so that he was much bruised and hurt, and Blood drawn twice: Yet in this his Suffering he sang Praises to the Lord, who had counted him worthy to suffer for his Name and Truth's sake; and the Mayor and Recorder were standing in a Balcony near the Pillory, to see their Sentence executed, and he looked towards them, and said with a loud Voice, *Behold, the Fruits of your unjust Sentence.*

So when the time was expired, one came up to open the Pillory, but it was shut so hard he could not open it with a Hammer, but was forced to call for a Watch-Bill to prise it open with; and when it was open the Prisoner kneeled down on the Board that was nailed for him to stand upon, and prayed to the Lord to this effect;

That

That as the Lord had called him to bear a Testimony for his Name and Truth, and had in his Suffering preserved him, that he would be pleased in his Mercy to forgive his Persecutors, and not to lay this Evil to their Charge, but to turn their Hearts and bring them to Repentance, &c. He would, when he came down from the Pillory, have spoke to the People, but was not suffered, but immediately haled away to Prison again, and at the same time all his Four Children were sick, and two of them had the Small-Pox come out on them. And on the 22d Day of the same Month the Magistrates met at the Town-Hall, and ordered John Love to be set at Liberty, and requested no Fine of him.

Matthew Woodfall aforesaid, was under trouble and concern of Mind, and did express to his Daughter and her Husband, as they have testified under their Hands, as followeth.

Upon the 20th of December 1702. being the Day after John Love suffered, came Matthew Woodfall to the House of John Stones, his Son in-Law, and with weeping uttered these Words, or Words near to this effect; I am sorry that I did put John Love in the Pillory, and should not have done it, if I had not been put upon it by some of the chief of the City. And afterward fell into a lingering Sickness, and died about six Months after.

Witnesses, John Stones, Elizabeth Stones Daughter ~~now~~ to the said Matthew.

Also Philip Busher, that was one of the Jury that tryed John Love, had very heavy and near Exercises and Sorrow befell him concerning his own Brother, who committed a Murder, and was committed to the Prison for the same, the same Day that his Father was Buried, which was in three Weeks after John Love suffered; and thus it fell out to be a heavy and sore grief to him that had given wrong judgment against the Innocent, to have his Father taken away, and his own Brother condemned and Executed for Murder. O that all may seriously consider it.

An Observation on the Tryal of John Love, at the Sessions at Guildhall in Canterbury, the 17th of December, 1702.

Being Indicted for Maliciously and Contemptuously going to persuade the Queen's Subjects from their Allegiance, and Soldiers to desert, and fixing up a Scandalous Libel (so called) at the Parish Church of St. Andrews, &c.

Was ever such a Tryal known before in the City by a Recorder, Bench and Jury, to try, find Guilty, give Sentence, and Punish without Proof of Matter of Fact? Where is the Recorder's Oath to do Justice impartially? And the Juries Oath to well and truly try according to Evidence? What Evidence was there against J. L.

to testifie that ever he spake to any of the Queen's Subjects, to perswade them from their Allegiance? or that he perswaded Her Soldiers to desert? Did not J. L. testifie in his Paper, that he read in Court his own Allegiance to the Queen as truly as any that take an Oath? And what hath he done to the contrary? Is lamenting the whole state of *Christendom* become Plotting and Malicious Contempt against the Queen? On what Statute was J. L.'s Indictment grounded? It is possible you may alledge those Words were *Matter* and *Form*: But why was not J. L. proved Guilty by good Evidence, according to the form of the Indictment, before the Charge was given to the Jury, without sufficient Proof by Evidence of the truth of the Indictment in Manner and Form? Is not the *Recorder* partial in judgment by giving Charge to the Jury without sufficient Proof by Evidence of the truth of the Indictment in Manner and Form? And what Proof had the Jury that J. L. was Guilty of Malice or Plotting against the Queen, or went to perswade any of the Queen's Subjects from their Allegiance, or her Soldiers to desert? Was not this Charge without a legal Proof? and what is it less than Arbitrary over-bearing the Jury, which ignorantly went to try the Cause without Proof by Evidence? that J. L. had ever spoke to any to perswade them from their Allegiance, or the Soldiers to desert, and brought J. L. in guilty in Manner and Form as he stood Indicted for Publishing those Verses, and the Town-Clerk recording it, said, *You say J. L. is Guilty in Manner and Form, as he stands indicted, and so you say all?* To which the Foreman said, *Yes.*

Then are not the Jury ignorantly and falaciously Perjured upon Record, and Oppression thereby acted upon the Innocent by the *Recorder's* subtilty, and Jury's Ignorance. If the Juries Verdict were no more but J. L. publishing his Paper of Verses, that would have been a true Verdict, and according as he himself did own, and *Thomas Pain* and *Edmund Harris* that were brought as Witnesses in Court against J. L. swore no more than that J. L. Published the Paper of Verses. If the Jury had been Conscious of the Oath they had took, they would not have been by the *Recorder's* subtilty prevailed upon to give in a Verdict beyond what was true. It hath been observed that the Lottery-Mens Bills used to be fixed at the same place that J. L. fixed his Paper, for which the Magistrates put him in the Pillory; but which of the Magistrates did punish Them by Pillory, or otherwise? Are not those that ruin Families let go free? and those that lament Wickedness, punished?

Here follows the Opinion of a Student in Law.

"If a Person be proved to be Guilty of some Fact or Misdemeanour, yet if it be not also proved to be done in such Manner and Form as the Party stands Indicted, he is Not Guilty, and ought to be Acquitted by the Jury."

Made publick by Richard Burp.

THE END.